

POETRY.

From the Western Citizen.
ANTI-SLAVERY HYMN.
Guide us, O thou great Jehovah!
Save, O save our guilty land!
Though our foe is proud and mighty,
Bind him with thy powerful hand!
See, he rages;
Bind him with thy powerful hand.
Open thou the prison doors,
Bid the bondman freely go;
Let thine arm, revealed in power,
Bear his cause triumphant through.
Strong Deliverer,
Bear his cause triumphant through.
While he treads the wheel of slavery,
Bid his hopeless fears subside;
Bear him through oppression's current,
Lead him safe on freedom's shore.
Song of praise.
Freedom's friends will give to thee.

The following exquisite stanzas unfold sublime truth, in halcyon fervor, and with the music of poetry.

ABEL ENTERING HEAVEN.
Ten thousand times ten thousand sang
Loud anthems round the throne,
When lo! one solitary tongue
Began a song unknown!
A song unknown to angel ears,
A song that told of banished tears,
Of pained souls, and dimpled eyes,
Not one of all the heavenly host
Could these high notes attain!
But hushed from distant coast
United in the strain:
Till he who first began the song,
To sing alone no longer long,
Was mingled with a countless throng.
And still, as hours are fleeting by,
The angels ever bear
Some newly ransomed soul on high,
To join the chorus there;
And so the song will louder grow,
Till all released by Christ below
To that fair world of rapture go.
O give me, Lord, my golden harp,
And tune my broken voice;
That I may sing of troubles sharp
Exchanged for endless joys;
The song that ne'er was heard before,
A sinner reached the heavenly shore,
But now shall sound for evermore.

From the People's Advocate.

STRATHAM LIBERTY CONVENTION.
The Convention assembled, according to the call, on Friday, the 25th inst., at 10 o'clock, A. M., in Rev. J. H. Linn's meeting-house. Messrs. Barker of Stratham, Parker of Newmarket, and Parsons of Greenland, were appointed a committee to nominate officers.
Committee reported Rev. William H. Hatch, of Newmarket, President; James Edry, of Greenland, and Greenleaf C. Brown, of Stratham, Vice Presidents; O. B. Cheney, Secretary; who were chosen.
Prayer by Elder E. Hutchins, of Newmarket.
The following committees were then appointed:—
Committee on roll—Charles Blake, of Newmarket; William Berry, of Greenland, and Mr. Barker.
Committee on nominations—J. Carland, of Lee; J. Rundlett, of Stratham; Rev. J. P. Adams, of Stratham; D. Berry, of Greenland; S. J. Smith, of Newmarket; and G. C. Brown.
Committee on resolutions—Rev. J. Leavitt, of Boston; G. J. L. Colby, of Concord; Hutchins, Parker, and Mr. Berry, of Greenland.
Committee on roll reported the following delegates—Wm. H. Hatch, James Edry, G. C. Brown, O. B. Cheney, Moses Parsons, Jr., G. G. Shute, Wm. Berry, Noah Marston, D. Emerson, J. W. Edny, N. H. Collins, B. P. Wiggins, Jas. Dennis, E. Lunde, E. A. Merrill, J. M. Wiggins, S. Peabody, S. H. Bern, P. Parody, J. Wiggins, C. W. Hunt, P. S. Burbank, A. Fullerton, W. H. Preckham, C. H. Parker, J. Carland, J. Rundlett, J. P. Adams, S. J. Smith, D. Berry, S. Bateholder, E. Hutchins, M. Newhall, Noah Piper, Edwin Wiggins, G. J. L. Colby, C. Stevens, A. Brodhead, E. Chase, Jr., D. Knowles, Rev. S. Norris, Rev. D. P. Robinson, N. Cutler. Delegates from Mass.—Joshua Leavitt, N. Osgood, Wm. Carothers.

On motion, voted that the friends of the slave from other places be invited to participate in the discussions of this convention.
The committee on nominations reported the following gentlemen as candidates for county officers, who were thereupon unanimously chosen:—
For Councillor, Elder Noah Piper, of Stratham.
For Senator, (District No. 1) Sam'l E. Coues, of Portsmouth.
For Register of Deeds, Jonathan P. Robinson, of Northampton.
For County Treasurer, Benjamin F. Carter, of Exeter.
For Road Commissioners, Asa Woodbury, of Salem, Greenleaf C. Brown, of Stratham, John Dow, Jr., of Epping.

AFTERNOON.

1 o'clock—Prayer by Rev. P. S. Burbank, of Hampton.
The convention, by request of the nominating committee, proceeded to ballot for a candidate for Representative to Congress.
Whole No. of votes, 42
Necessary for a choice, 22
James Nowell, 1
John Clark, of Chester, 16
Col. Joseph Cilley, of Nottingham, 25
On motion, voted that Joseph Cilley be unanimously nominated as one of the candidates of the Liberty party, to represent the State of New Hampshire in the Congress of the United States.
Convention addressed by Messrs. Colby, Dennis, (fugitive slave) and Caruthers.

EVENING.

6 o'clock—Prayer by Elder Hutchins.
Meeting addressed by Joshua Leavitt, Elias Hutchins, and N. Osgood.
About thirty dollars were subscribed to aid in publishing the People's Advocate; \$5 of which was from our brother Dennis, who has within a short time escaped from Southern bondage; and \$4 50 from Miss Caroline Lane.

SATURDAY.

9 o'clock, A. M.—Prayer by Rev. J. Leavitt.
On motion, voted that a committee of three be appointed to notify Mr. Cilley of his nomination. Messrs. Cheney, Hatch and Carland were chosen.
On motion, voted that a petition be sent to the New Hampshire Legislature praying for the enactment of certain laws touching the arrest of fugitive slaves, and recommending an alteration of the Constitution of the United States.
On motion, Messrs. J. M. Towle, of Newmarket, A. B. Brown, of Exeter, Rundlett, Parker, Hatch, Cheney and Newhall, were appointed County Committee for the ensuing year.
Convention addressed by J. Leavitt.

RESOLUTIONS.

1. Resolved, That the ascendancy of the slave power in this nation, obtained by the concessions made in the Constitution, with the subsequent practices of that power, is incompatible with the prosperity and happiness of the Union, and at war with the great principles which must

always lie at the foundation of truly democratic government.
2. That when the slave power has thrown almost the entire support of the government upon the free North, and then divided the offices of the nation among the adherents of that vile system, and prostituted the powers and influence of the country to the support of despotism, at home and abroad, it is time for every true republican to divorce himself from it, and from all the parties pledged to its support.
3. That slavery is a great moral, social and political evil, a most formidable foe to all our free institutions, which will continue to war against them until they fall before its debasing and corrupting influences, unless the friends of liberty shall, ere it be too late, arouse to a sense of their danger, gird on their political armor, and struggle at the polls to place in the executive and legislative departments of the government, good men and true, who will adopt the constitutional measures within their power for its abolition.

4. That the two great political parties, as at present organized, have so little regard to the equal rights of all classes, to the welfare and happiness of the whole people, and the vital interests and prosperity of our beloved country, that the enslavement of one sixth of our population is deemed to be so small a topic, and so far removed from the profound consideration of grave legislators, that, spell-bound to party, they will even support those who not only advocate the system of slavery, but in violation of the Constitution, adopt measures violating the freedom of speech and taking from the people their highest safeguards of liberty—the right of petition and habeas corpus.

5. That the present is an appropriate occasion to offer the tribute of our high respect to the memory of Dr. Wm. E. Channing, in whose death the friends of human rights have sustained a great loss. His eminent talents were devoted to the welfare of mankind—his benevolence and philanthropy were not bounded by geographical lines—the cause of the oppressed found a powerful advocate in his writings on the subject of slavery, especially his last address, now his dying testimony, replete with wholesome truths in a pure, classic style, will be a rich legacy to posterity; they speak in

"A voice that in the distance far away,
Wakens the slumbering eyes."

6. That it is inconsistent for a democrat or a Christian to be entangled with either of the leading political parties of the day.
7. That we fully approve of the nomination of Daniel Hoit for Governor, and of Daniel Adams and Jared Perkins for Representatives to the 28th Congress, and will give them our undivided support.
8. That the thanks of this convention be presented to the Baptist Society of this place, for having furnished their house as the place of our meeting.
9. That the proceedings of this meeting be published in the People's Advocate, and in such other papers of the State as will insert them.

WILLIAM H. HATCH, President.
JAMES EDNY, } V. Presidents.
O. B. CHENEY, Secretary.
Nov. 28, 1842.

From the Liberator and Messenger.

METHODIST PROTESTANT CHURCH.
HONOREE, Sept. 22, 1842.

DEAR BRO. JACOB:—This conference year has been with us one of some interest. We have had some very pleasant seasons. Last spring, we were very successful in our religious efforts. Some more than twenty persons, old and young, professed conversion. A larger part of the converts united with the church. Our Sabbath congregations were large and attentive. Our prayer meetings and class meetings are very well attended, and increasingly interesting. Amid what was pleasant we have had some things afflicting.

In general, this church and community are very thorough-going abolitionists. The Liberty is universally approved of. We do not take the Methodist Protestant and Family Visitor, because it cannot say anything on the subject of slavery, on account of the State law which forbids it. But when the South are interested, as at the last General Conference, it can. We want a paper that the keen eye of conscience cannot discover a wrong in its course—one that will stand by the truth, and defend the cause of Jesus and humanity—one that will not suffer wrong to go unrebuked, but will speak out with Christian boldness, and in thunder tones against it; and not sin like the Priest and Levite, by passing by on the other side, and strengthen and encourage the wrong by saying and doing nothing.

At a meeting of the Quarterly Conference, pursuant to adjournment, Sept. 19th, the following preamble and resolutions were passed, and by request of the conference, I send them to you for publication.
PREAMBLE.
Believing slavery under all circumstances to be sin, and as it exists in this United States, the full bundle of every iniquity, contravening every law of God, introducing principles which endanger in every part the fair fabric of human society, throwing down its foundation pillars, being in direct opposition to our national declaration of human equality and rights; and we being sustained in these views by the most approved theologians and able statesmen, and believing further that no Christian can hold an avoidable connection with the system and be sinless; and whereas the General Conference of the M. P. Church, at its last meeting at Baltimore, resolved that in their judgment slavery was not under all circumstances, sinful, and that its existence in our church depends on the action which the annual conferences respectively shall be pleased to take with regard to it, thereby constraining the Constitution so as to permit it in case an annual conference chose to sanction the system; we, therefore, the members of the quarterly Conference of the Richmond circuit, of the Genesee district of the M. P. Church, adopt, as an expression of our feelings and sentiments, the following

RESOLUTIONS.

1. Resolved, That slavery, as it exists in these United States, is the vilest and most heaven-revoking institution that ever afflicted the human race; that Christian feeling can never accord to it—that all Christians should withdraw their fellowship from those who sustain it by owning slaves or apologizing for the system—and that it cannot be so sustained without sin of fearful magnitude.

2. Resolved, That the eighteen delegates to the General Conference of the M. P. Church, at its session of May last, at Baltimore, who threw in a proper protest and withdrew from that body, declares slavery in their judgment, under all circumstances, not sinful, are in every way justifiable and praiseworthy in so doing, and have merited to themselves lasting honors; and that the justness of their conduct should never be reproached or denied by returning them to that body at any future time, unless the General Conference recall the above-named resolution.

3. Resolved, That we pray the annual conference and instruct our delegate to that body to employ his best efforts to influence them to withdraw from the slave-owning part of the church, and that we recommend a convention of all Christians who are opposed to slavery, for

the purpose of forming themselves into a church which shall have no connection with slave owners or their apologists.

4. Resolved, That we highly approve of the course taken by the Liberator and Messenger, and will do all we can to sustain it and encourage its circulation; and that we highly disapprove of the infamous course taken by the other periodicals of the M. P. Church, and will use our best endeavors to discourage their circulation.

5. Resolved, That the above preamble and resolutions be published in the Liberator and Weekly Messenger. Affectionately yours,
EXOS H. RICE.

LINCOLN COUNTY CONFERENCE.

At the annual meeting of this Conference, held at Thonaston, 16th and 17th ult., the following resolutions, offered by Rev. S. C. Essenden, were adopted.

1. Resolved, That we deprecate any attempt to justify or palliate American slavery from the Bible, believing as we do that it is directly at variance with its precepts.

2. Resolved, That we regard any law, the aim or tendency of which is to deprive the slave of owning or reading the printed word of God, to be contrary to the law of God, and especially deserving the reprobation of Christians.

3. Resolved, That the cause of the slave continues to demand our sympathies and prayers to the extent enjoined in the Godly admonition, "Remember them that are in bonds as if with them."—[Mirror.]

It is really encouraging to hear this conference say so much as this. It marks the progress of anti-slavery sentiment upon the Christian mind. They were adopted without discussion on the merits of the resolutions, but not without discussion on their adoption.—Standard.

MICHIGAN BAPTIST CONVENTION.

The last number of the Michigan Christian Herald contains the minutes of the seventh annual assembly of this body, held at Jonesville, October 5th and 6th.

The report of the board was in most respects favorable. There have been 704 baptisms within the bounds of the convention; and the number of members of churches of that denomination in the State, is almost 7,000. The general objects of benevolence have received increasing support; and an effectual system of Home Missions has been prosecuted.

Among the resolutions, we find the following emphatic condemnation of the great system of robbery and man-stealing which is sanctioned and upheld by the Southern portion of the Baptist denomination, as well as by the others:

"Resolved, That in the opinion of this body, the participation of Christians in the system of American slavery, by buying, selling, or holding human beings as property, or any way approving the same, is a deplorable dereliction from those sacred principles which require men to deal justly, love mercy, and walk humbly with God; and we hereby announce to them and the world, that we have no fellowship for the humanity-debasing and God-dishonoring system."

BAPTIST CHURCH, GRAFTON.

The following is an extract from a letter sent to the Watchman, by Rev. Prof. Newton, pastor of the church in Grafton:

We have felt that the time has come when it is duty for us to speak out our views on some of those important moral causes which are rapidly enlisting the interests of Christians; and hence, at a regular meeting of this church, on the 21st inst., the following resolutions were passed, with perfect cordiality, and almost entire unanimity of sentiment.

Voted, That it is the sentiment of this church that intemperance and slaveholding should be classed with other prominent sins, which Christians are bound not to fellowship.

Voted, That, in accordance with the above sentiment, we do not fellowship, as Christians, those who are essentially implicated in the sin of slaveholding, nor those who use essentially intoxicating drinks, as articles of refreshment, entertainment or common traffic.

BAPTIST ASSOCIATION OF WISCONSIN.—The fourth anniversary of this body was held with the church at Beloit, June 22 and 23. H. Topping, of Chicago, Moderator; E. Matthews and P. Conrad, Clerks. The Association consisted of 19 churches and 647 members. 91 were added by baptism, and 169 by letter and experience during the last year. Several appropriate resolutions were passed, and among others the following:

Resolved, That we believe man was made to serve God, and property for the service of man. We consider therefore, that those who claim man as his property, assert that his chief end is to serve his master and not his Maker. Hence we feel it our duty firmly and affectionately to contend those professing Christianity who hold slaves, to lay the subject to heart—conceiving that they cannot fail, ere long, to discover the inconsistency of our holding in Christian brotherhood those who violate the law of equity, and love, and the gospel of mercy and peace.

The Association became auxiliary to the N. W. Baptist Convention, appointed H. Topping a Director, and several other brethren as delegates. The appearance of the minutes, and the digest of the churches indicate a vigorous ministry and general prosperity in the interests committed to their charge.—Reflector.

BAPTIST ASSOCIATIONS IN ENGLAND.

The London Baptist Magazine, in recording briefs the proceedings and statistics of various Baptist Associations, in England, gives the following important resolutions passed by each body. These are interesting, not only as being a comprehensive statement of views on many subjects, but as exhibiting the comparative value, at present, attached to matters concerning the denomination.

The West York, Lancashire, and Cheshire Associations met together at Rochdale. They passed a long resolution.

That while these Associations unfeignedly rejoice in the rapid spread of anti-slavery principles in the United States of America, they take this opportunity of expressing their deep regret and utter abhorrence at the conduct of those ministers and churches of the Baptist denomination in that country, who still uphold the wicked system which admits the right of man to hold property in man.

The principal resolutions of the Southern Association, are those passed with reference to the Jubilee, the Jamaica mission, slavery in the United States, and the persecuted brethren in Denmark. Unabated confidence in the missionaries in Jamaica is expressed, and the great importance of the mission is recognized. For the Denmark brethren they express the most affectionate sympathy. The resolution on slavery, concerning us as it does, we give entire.

That this Association rejoices in the progress making by the opponents of slavery in the United States of America, and trust they will persevere in the righteous cause, until every vestige of that abominable thing, which is so obnoxious in the sight of God, so unrighteous on the part of man, and such a curse to the churches and the States where it prevails, is forever and utterly abolished.

Slavery—of Satan. Liberty—of God.

THE RIGHTS OF CHURCH MEMBERS.

In a previous number, the rights that may be exercised in the church, and the rights of withdrawal from it were briefly considered.

There are others not less important. The universal equality in the rights of men is a doctrine that can never be subverted by the organization of a church, on the principles of the gospel. Each individual member, then, retains all his natural rights unimpaired. The right of life, liberty, and the pursuit of happiness, is natural and inalienable. This right to liberty may be exercised in any manner a person is disposed, if there is not interference with the rights of others.

Any member of a church may connect himself with any society, whose objects do not interfere with his Christian duties, and whose regulations do not encroach upon the rules of the gospel; and all attempts on the part of churches, general conferences, synods, assemblies, &c., to prevent the free action of those in their councils, is a usurpation of power, whose very danger should be crushed by the free spirit of Christianity. A member of a church may engage in any pursuit, enlist in any enterprise, that he supposes will promote his own happiness or conduce to the happiness of the human race, provided that, in doing this, he does not violate his Christian obligation.

He may do this single-handed, or he may associate with others for the more speedy accomplishment of his designs.

If this be so, all the resolutions, edicts or bulls that have proceeded from churches or bishops, are un-Christian, and can have no legitimate force upon those whose conduct they have been intended to control.

Quakers may excommunicate the venerable Hopper for his philanthropy, but he is a Quaker still, and a scrutinizing Judge will appropriate his conduct and condemn their.

Baptists, by shameful trickery, can eject Galusha from his office, but he remains unchanged, and his disinterested labors in the cause of human rights will not meet the approval of God and of good men, when the chieftain of "the leading brethren" will bring down upon their own heads a due measure of deserved contempt.

These are instances in which private rights have been assailed; or, perhaps, more properly, in which a kind of punishment has been inflicted for the exercise of these rights. That this course has been un-Christian no one can rationally doubt. Such proceedings never originated in hearts that were, at the time, under the influence of Christian principle.

If this be so, all attempts have been made to abridge these rights of private individuals. Those most frequent and most successful have been aimed at the reputation of the person.

The time was when a Christian's reputation suffered essentially, in the estimation of many churches, if he advocated those principles which are now so generally endorsed by the friends of temperance.

"He is an ultraist—a fanatic—he always carries things too far," were common remarks.

Such is now the fact, to a great extent, in relation to such as "remember those in bonds as if with them," who were married in Clermont county, had been citizens and inhabitants of that county about eighteen years. Their children were all born there. The wife and her sister had been brought into the county by a maiden lady as her slaves, and by the lady formally manumitted. The husband was also free, and it is said their free papers are recorded in the county. Comment upon such an act lacks words to express its criminality and horror. Between nations, such an act might be considered good cause of war.

Such is the case of the wife and her sister, except in the case of a few who reside in the immediate neighborhood where the crime was committed. While the public press, so far as I know, continues entirely silent on the subject. Such is the influence of the slave power over the action of the free people of our State. This woman and her children had the slaveholder's mark of property upon them—they were colored, and that seems sufficient to freeze all our sympathy. Will the time never come when we shall wake up to the preservation of our rights, and the sovereignty of our State? Broadcloth gentlemen from the slave States come here to instruct us in our legislative and political duties, and to teach us for whom we should vote. While the negro hunting tribe, like the hyena, break open our dwellings, and steal our people. As a citizen of the State, I call upon the governor, (however public that call may be,) that if he has probable evidence that the above mentioned woman and her children were carried into Kentucky, that he immediately open a correspondence with the Governor of that State on the subject, and request his aid and influence to return them to their homes. And that he further offer such reward as will probably induce the capture of the kidnappers and bring them to justice.

WHAT ARE YOUR OBJECTS?

The following resolutions, which we cut from an exchange paper, thus answer the question:—
Resolved, That the omission of either party to profess any one of our principles—even the defence of the liberty of speech—is decisive evidence that whatever individual feeling may be, that of party is adverse to every liberty principle; and he who votes for democratic or whig men, therefore casts his vote directly against our principles.

Resolved, That our political objects are these: To support the liberty of speech—to maintain the Constitution of the United States, almost daily violated at the expense of our lives, liberty and property—to strike from our State Constitution color as a qualification for franchise—to interfere by congressional law between him who claims man as his property and the claimed; the same safeguard that is allowed on the claim of a horse, cow or dog: that is juried—to save the free States from the guilt, the expense, and disgrace of supporting the system of slavery—to protect free labor from being, as it ever has been, sacrificed by federal action for the support of slave labor—to rescue the free States from the overwhelming domination assumed by the South, and to banish slavery wherever Congress can legally do it—these are our objects to be effected, peaceably by law, and within the Constitution—that we do not, and never did seek to interfere with States, whose sovereign rights we admit, nor with their constitutional rights, nor do we hold those doctrines of violence, robbery, or amalgamation, our opponents attribute to us.

HOW IS THIS?

We are often told that slaves would not leave their masters if they could,—that they are well paid, &c., and that if you go south, the master (poor soul) will offer to give you his slave if you can induce him to leave his "kind" master and blissful home. I have never seen any proof of these assertions, but on the contrary I have before me no less than five advertisements for runaway slaves, in the Montgomery (Ala.) Journal—some showing what kind of bliss they are sometimes "foolish" enough to leave. Among which is "Committed to the jail in Pike Co (Ala.) on the 18th of August last, a negro girl, who says her name is Caroline, and that she belongs to Dr. Rump of Mason county, Ala. Said negro is 16 years old, and 4 feet 11 inches high, a bright mulatto, large white eyes, and some marks of the whip on her back."

So it seems that Caroline, a bright mulatto girl, who perhaps possessed some of the anglo-saxon blood of her master, has attempted to run away from her blissful abode, and flee to some place where the stars and stripes will protect her, while she finds no star of hope, unless she will fully dare to look upon that guide of the wanderer, the North Star. She it seems, has felt the stripes, and they have made a visible impression, not as the emblem of a nation's freedom, not as a record that "all men are born free and equal," but as a record that in the land of blasted liberty, a young and helpless female has received the stripes inflicted by the brutal slaveholder's lash. And she is there, a girl 15 or 16 years of age, a mulatto, and the daughter perhaps of some man who is crying,

"Hail Columbia—happy land,"

at the anniversaries of the fourth of July. Is she not a living monument of the nation's hypocrisy—of the nation's deep guilt? And a public journal heralds it forth unblushingly to the world. Sure this looks like refusing to leave their masters if they had a chance! But this is only one of the many advertisements which every week's Montgomery Journal brings to our little town, which serve to show to us—the whole world, the "beauty of our peculiar institutions."—Voice of Freedom.

THE TRUE TENDENCY OF PARTY.

Of all the objections alleged against the Liberty Party, none is more unsound, than the prediction that for the sake of gaining adherents, it will lower the standard of its principles. The instinct of self-preservation will prevent it from doing this; its success depends upon a rigid adherence to its principles.

Any compromise of these would excite the distrust of the friends of human liberty, and forfeit their support, without securing the adherence of a single foe of human rights; for enough of the anti-slavery element would still remain to excite his disgust. The only hope of the Liberty party is, in winning the confidence and support of the true men of the country—those who love liberty and hate despotism—those who place Justice above all considerations of pecuniary interest or party policy.

It is but one way in which these can be attached to it, and that is, by uncompromising fidelity to the principles it has avowed.

How is it with other parties? Do they attempt to succeed, by diluting their principles? Take the democratic party—who are its candidates? Half way, compromising men? No, they are the ultraists, those who avow the whole democratic creed, without reservation or abatement. The truth is, the tendency of political party is to a bigoted attachment to its principles, and an extreme application of them—be its principles good or bad.

Why should the Liberty party be an exception to what reason and observation alike teach?—Philanthropist.

From the Philanthropist.

OUTRAGE IN OHIO.

Dr. BAILEY.—An act of the most outrageous character was committed in the county of Clermont a few days since. I have heard the facts from several gentlemen, and they are substantially as follows.

A family of colored persons, consisting of a man, his wife, and 4 children, residing on the farm of Mr. Penn, on Indian Creek, had their house broken open about the hour of midnight, and some half dozen or more white villains entered, who seized the husband, and bound him with cords, and then took the wife and children, the youngest child nine days old, and carried them to no known where; but it is supposed into Kentucky. This family, or at least the parents, who were married in Clermont county, had been citizens and inhabitants of that county about eighteen years. Their children were all born there. The wife and her sister had been brought into the county by a maiden lady as her slaves, and by the lady formally manumitted. The husband was also free, and it is said their free papers are recorded in the county. Comment upon such an act lacks words to express its criminality and horror. Between nations, such an act might be considered good cause of war.

Such is the case of the wife and her sister, except in the case of a few who reside in the immediate neighborhood where the crime was committed. While the public press, so far as I know, continues entirely silent on the subject. Such is the influence of the slave power over the action of the free people of our State. This woman and her children had the slaveholder's mark of property upon them—they were colored, and that seems sufficient to freeze all our sympathy. Will the time never come when we shall wake up to the preservation of our rights, and the sovereignty of our State? Broadcloth gentlemen from the slave States come here to instruct us in our legislative and political duties, and to teach us for whom we should vote. While the negro hunting tribe, like the hyena, break open our dwellings, and steal our people. As a citizen of the State, I call upon the governor, (however public that call may be,) that if he has probable evidence that the above mentioned woman and her children were carried into Kentucky, that he immediately open a correspondence with the Governor of that State on the subject, and request his aid and influence to return them to their homes. And that he further offer such reward as will probably induce the capture of the kidnappers and bring them to justice.

THOMAS MORRIS.

HABITUAL PROFANITY.

The superintendent of common schools, Hon. Samuel Young, has, in answer to an inquiry of the assistant superintendent, decided that "habitual profanity," is a disqualification for a teacher of a common school. We copy his letter to express our regret that he has made any exception.

ALBANY, Oct. 6, 1842.

DEAR SIR,—You inform me that your opinion that habitual profanity would be a sufficient ground for annulling a certificate, is deemed by some teachers "altogether too rigid," and you ask my views on the subject.

In the first place, I cannot imagine under what construction of law, or code of morality, an individual addicted to habitual profanity, should ever have obtained a certificate as a qualified teacher. But such a certificate having been procured, no matter by what means, I should deem it the imperative duty of any tribunal having the power, to affix upon it at the earliest moment, the blot of annulment, and if possible, of oblivion.

"Good moral character" is made by the statute, an indispensable requisite to the qualification of a teacher. "Profane cursing and swearing," is a legal offense, punishable by fine, and in default of payment, by imprisonment. Can a boy be mistaken for a topaz? Can "good moral character" be ascribed to him, who "habitually" puts both the laws of God and man at defiance?

Most of the crimes and vices which afflict and disgrace society, can plead that they are based upon some of the animal gratifications. It is to satisfy his real or fictitious physical wants, that the thief commits larceny. The glutton, in the indulgence of his appetite, is sustained by a precedent "running on all fours," in the swine; and the debauchee can claim the goat and the monkey as his brothers; but profanity is a spontaneous exhibition of iniquity, and a polluter sin committed without temptation and without reward; a bastard vice destitute of parentage—wholly disowned by nature. Philologists profess to find the location upon the human skull of all the animal propensities. No one, however, has yet been able to detect the "bump" of profanity. Pandora's box is full without it; and the amateurs in human misery and misery have superadded this as a mere gratuitous evil.

I can conceive of nothing more horrible and repulsive than to send innocent little children to a school where they will be taught, either by precept or example, to stammer oaths and lisp

infamy. This is to poison the whole stream of life at its very source.

If you know any teacher within your jurisdiction, who is addicted to the low and vulgar vice of profanity, I advise you, in conjunction with the town inspectors, to immediately annul his certificate—unless you believe that such an exercise of power will impair your usefulness, and not be sustained by public sentiment.

Should you so conclude, I direct that you send to this department the name of such teacher; on the receipt of which I will relieve you from all responsibility on the subject.

Yours respectfully, SAMUEL YOUNG,
Sup. Com. Schools.
O. W. RANDALL, Esq., Dep. Sup. Oswego Co.

From the Oberlin Evangelist.

MISSION INSTITUTE.

DEAR BROTHER,—Many questions are still asked respecting Mission Institute. These questions have been explained heretofore; but by some the answer has been unseen or forgotten. May I repeat some of these facts on your page?

Ques. What is taught at Mission Institute?
Ans. The ordinary college course, (a little more full and extensive.) Also, a course of medicine, to those who may desire to go on a foreign mission.

Ques. What is the cost of tuition?
Ans. Nothing. Books—Nothing. Fire-wood—Nothing. The cost of boarding is from twenty to twenty-five dollars per annum.

Those who desire to earn their way may work on Saturdays, or during vacations. They may hire themselves to any who live within twenty miles, and they may choose their employment, such as they may prefer, in shops, or on a farm; or they may select an acre of land belonging to the Mission Institute, and cultivate as they choose.

Those who desire to labor in the valley of the Mississippi, we invite to come into the valley of the Mississippi. Those who are willing to undertake the hardships of a mission to the heathen, we invite on to the hardships of a self-sustaining school. DAVID NELSON,
Near Quincy.

Far more self-denial, prayer, and benevolence, in behalf of the perishing myriads of our race, are required by our holy religion, by our professions, by our Divine Master. The people of the United States can expend yearly \$5,000,000 for tea, \$8,000,000 for coffee, and \$20,000,000 for tobacco, and yet they furnish less than one million of dollars to send the gospel to 200,000,000 of perishing heathen. It is estimated that the five millions of professing Protestant Christians in our world, who give to Foreign Missions, give on an average only about 60 cents each a year to evangelize the world.—Let us henceforth honor the office of stewards, and render our Master's substance in obeying his command and sending his gospel to